

**T**here be giveneth a lytell treatyse in Eng-  
 lish be/ called the destruction of ignorance: and  
 it treateth and speaketh of the ignorance of people/  
 shewing them howe they are bounde to feare god/  
 to love god/ and to honour their prince. Which treat-  
 ise is lately compiled by the honorable Willm be parson/  
 and Bonhome of Edmonton: and dedicate unto the  
 young and most hye renowned lady Mary/ princes &  
 daughter unto the noble progenytour/ our worthy  
 souerayne kyng Henry the eight/ kyng of Englande  
 and of Fraunce/ & hye defender of the churche. &c.



Hystoris to rede/ autentycall and trewe  
Grace to augment/ and ydelnesse to subdewe.

**W**herfoze gracious lady/ sythe ye are so pryncesse  
By naturall instyncte/ and humble humylite  
Thus vertuous ly to be occupied/ no hour forgone  
Of your mylde goodnesse/ my dytties to ouerle  
Wherinye I shall fynde/ touched in bryghte  
Hystoris autentycall/ of the testament olde  
And some presydentes of þ new/ necessary to beholde

**A**nd though I lacke drops/ of þ lycour laureate  
Whiche sprang of Chaucer/ þ fountayne of oratours  
To adorne my style/ and my mater to consecrate  
yet gracious princes/ to repell the sharpe hours  
Of synistral repotes/ among yuell detractours  
Sotyme at leysar/ your other charges layde a syde  
Where ye faute fynde/ correcte or it be spyde.

**T**hus doyng/ your grace I hal me straitly bynde  
With hert and serupce/ to do what lyeth in me  
your magnifycence to extoll/ or els I were vnkynde  
Accordyng to your merytes/ to testify my fydelpte  
Against you & your parètes/ whose welth & dignite  
Christ conserue/ and also dayly augment  
In honoꝝ & worthyp/cogruē/ to your power excellēt.

**T**he prologue generall of Paule Busshes/  
composy tour of this lytell treatyse.

**D**rum timete/ et regem honozificate.  
Prima Petri secundi.

In an

In an orcharde as I walked / in a path / from tre to tre / as my blage was  
Unbryde with bowes pendaunt / in order pleasantly  
In mynde I reuolued / howe I might byg to passe  
Some treatise to endyte / to the confozte and solace  
Of people despyous / vertuously to be occupied  
To se god lauded / and his hye name magnified.

And as I walked alone / in mynde thus musyng  
I thought to endyte / what thyng were necessary  
And by long delyberacion / I colected most syttig  
Somwhat to wyte / of mans ingratitude & folly  
And to psecute his demeaner / all croked & cotrary  
To god his maker / by lyueng nat comendable  
Subdued by byce / and suche maters semblable.

And no great marueyle / ne wonder certayne  
Though suche incouenience / enshewe vs amonge  
For wylfully is broken / the byrdell and the rayne  
Whiche shulde gouerne man in every thynge  
As first / byde is expelled / by audacite stronge  
And sensualyte ruleth / as governour principall  
So that Christ is nat dradde / ne feared at all.

Also pte loue / whiche shulde deuout myndes  
Sette on fyre / in louyng god omnipotent  
As subpeditate / by enomytes of sondry kyndes  
Wherfoze I thought it semyng / and most charyng  
As touchyng my purpose / for this tyme present  
Of these two maters / and their circumscripcion  
Somwhat to wyte / to mytygate suche folly.  
exti. of igno. J.iii.



**A**nd also to speke/ I thought it expedient  
Thirde of ignorance/ which ledeeth people froward  
Shewyng them by auctorities/ & reasons euident  
Howe they are oblygate/ in especiall regarde  
Their prince to honour/ as capten of their forward  
Whose magnanimyte/ they ought to auance  
With hertes and goodes/ after their substaunce.

**O**f these matters thre/ as god wyl dispose  
I entende this volume/ I hall beare thimportance  
And as breuely/ as I can/ in meter compose  
I shall discribe/ as my wyttes can forge vttraunce  
Their grades & distinctions/ their proptis & eligauns  
Rebukyng in especiall/ wylfull cas he audacite (ce  
& also blynde ingratitude/ which man ought to fle.

**T**hat gostly champion/ saint Peter the apostell  
In his epistels/ this sentence ofte dothe resight  
Feare you god he saith/ this is his counsell  
And loke ye honoꝝ your price/ with power & might  
In his iuste tptell/ alway redy for to fyght  
Thus I hall you please god/ & your soules decorate  
Whan y heed with the mebzies/ togider be adunate.

**W**hat causeth mischefe: what causeth discencion  
Disorde and debate: But ouely disobedience  
Thus olde hyftozes and scripture/ maketh mencion  
For it is counted a lyfe butill/ enersai the sapience  
Whan that people lyueng/ dothe nat their dyligence  
God chesly to woꝝ hip/ and their prince to honour  
As the thyng speciall/ of their corporall treasour  
What



What caused cyties and towne to fall to ruine:  
But onely the decayeng/ of Christs hys honour  
Whan þ people to vyce/ them selfe dyd fully enclayne  
Somtyme the Romayns/ habounded in treasure  
But whan christ; honoꝝ decayed/ & they fell to erroꝝ  
Than their renome abated/ byged by violence  
Foꝝ their vnstable demeaner/ to kepe true splende.

Manysolde presydentes/ reduce we may to memoꝝ  
Cotidially shewed of mannes vnstable dotage  
Waueryng as the wynde/ laboring right busely  
Foꝝ honour and world hip/ as one of hys lynage  
Clyming so hys/ that forgotten is their parentage  
ye/ god and his prince/ and hym selfe also  
Whiche after subuerteth his state/ to sorowe & wo.

Well this set cleue aside/ I shall my wittes auance  
My purpose to comprize/ and thereto my pen direct  
No lengat to remayne/ by goddes gouernance  
In viaters dependyng/ nothyng to thefecte  
Eschewing wordes supflawe/ which oft doth infect  
The sentence clere/ of hystoꝝes true & autentycall  
Lette foꝝ moꝝall presydentes/ to people vniuersall.

But in mynde whan I pondeꝝ / this prouerbe olde  
Who casteth lesse perpls/ tha dothe bayarde blynde  
It maketh my hande quake/ and also my hert colde  
And tosseth my wyttes/ as a ship before the wynde  
Lest some frowarde persons/ peruert and vnkynde  
Shulde by me repoyte/ wordes som what equalent  
Sayeng/ to entpꝛice suche causes/ he is insufficient.

Suche

Such sayig may be verified þ vnde maketh relact  
Wherfore to my maisters/ knowyng the quiditice  
Of scolasticall actes/ by pꝛactyse and speculation  
I submyt my selfe/ in most humble wyle  
Theire due coꝛrection/ in no case to dyspyce  
But as a discypple/ leanyng to doctryne  
So vnto their tradicions/ gladly I shall enclyn.

But the coꝛrection I refuse/ and that in especiall  
Of a wandꝛing mynstrell/ oꝛ of a rusty coke  
Of a iester/ a rayler: oꝛ of a barbarye rutall  
Oꝛ of any suche other/ knowyng no letter in boke  
The trouth to say/ nat an I/ from a fyll he boke  
And after myne opinyon/ it is greatly vnspyttyng  
That suche I hulde haue/ suche maters in hādlyng.

But yet though suche chatte/ as dothe the eye  
And fynde many fautes/ foꝛ lacke of intelleccion  
yet that I shall nat cause me to omitt my study  
But to kepe ydelnesse/ in bonde and subiection  
Suche pastyme wyl I vse/ vnder the protection  
And the diuyns sustenance / of god omnyppotent  
As to my state/ is most spyttyng and conuenient.

Comendacion it is none/ this I knowe certayne  
A relygious man/ to ydelnesse to be obedynt  
Foꝛ the laude is but small/ byle and mundayne  
His tyme to coꝛpue/ in discribing woꝛkes insolent  
Foꝛ to suche thynges/ if he do his mynde frequent  
Wysemen shall say/ depꝛauyng his fame  
This man gothe about/ to lese his good name.

Therefore

**T**herfore my lordes and maisters in generall  
Shew the entent of my enterprise rude  
For the thyng þat prouoked me/ to this worke speciall  
My study to apply/ with dilygent solycitude  
Was that slouthfull idelnesse/ I hulde nat me illude  
And þat I maye accomplishe/ my purpose and entent  
first I hall I pray/ as it is most expedient.

(macion

Nowe lordes/ as thy sapience surmounteth mas estis  
In rulyng & gouernyng/ by prouidence incōparable  
Heuyn/ erthe/ and hell/ as doctours make relacion  
So nowe rule my penne/ and my wytte variable  
That my worke be nat foude/ faulty ne yet culpable  
But fariell of goodnesse/ garnysht hed with vertue  
Vice vtterly to repell/ & goodly fortitude to renue.

**A**lso helpe me lordes/ of thy goodnesse habūdūt  
Directly to procede/ in this matter compendous  
My style to adorne/ with sentence pleasaunt  
That to the reuers/ greedy and despyous  
It may be profytable/ and also cōmodious  
Their hertes to enflame/ alwayes pondryng  
God to bzyede/ and to honour their kyng.

**T**hus endeth the prologue of Paule Bull he/ cō  
positour of this worke/ and begynneth the  
first treatyse/ whiche speaketh of the  
duty & feare that every man  
ought to haue to offende  
almighty god.

Venite  
lij audite  
me, time  
rem dōm  
ni docet  
nos, Phil  
mo. 1. 1.

extel. of 19.

1507



**A**s ornaments free he/ pleasaunt and comely  
Garnisheth þe body/ of man woman & child  
So is þe soule decozate/ whan people labour busely  
God specially to honoꝝ/ by conuersacion vnderstande  
Whose power inuincible / chasteth & tamerh þe wyld  
As hunger dothe the faucon/ all at large flyeng  
Wherfoze attende my wordes & pondze my sayeng.

Deum timete.

**T**he that purposeth/ graciously to comprehend  
The ioyes inestimable/ and with god to raigne  
Must remembre/ pondze/ and well attende  
That he haue sure in stoꝝ/ wynges twayne  
The one must be dꝛede/ the other loue certayne  
And these two well ordꝛed/ feare nat thy departing  
Wherfoze attende my wordes & pondze my sayeng.

Deum timete/ et diligite.

**D**auid the prophet/ dothe pronostike this sentence  
In his boke of psalmes/ as plainly dothe appere  
That the originall onely/ of all wisdom & sapience  
Is to dꝛede god/ and also his power to feare  
For it is nat good/ man hym selfe to endanger  
With his trewe iustyce/ & most rightuous dealing  
Wherfoze attende my wordes & pondze my sayeng.

Deum timete.

**I**f Adam our first parent/ being in paradise  
Had humbly obeyed/ the commaundement speciall  
Of god his maker/ the myrrour of all iustyce  
And nat wylfully trasgressed/ by suggestio mortall  
But alwayes haue feared/ his displeasure principall  
Than chaūged had nat be þis state in welch flowig  
Wherfoze attende my wordes/ & pondze my sayeng.

whan

Had in the mnd  
of the first

¶ When the worlde also / was replete with synne  
Almost euery creature / prone to bnt:istynesse  
Was nat Aoe preserved / and eight of his kynne  
From dzedefull drownyng / for his cōstant sadnesse  
And lyfe tyght cōmendable: as beareth wytnesse  
The history trewe: without colour of saynyng  
Wherfore attende my wordes / & pōdye my sayeng  
Deum tūete.

Olde Abraham y patriarke / hath made imolacyon  
Ostryng his sonne ysaac / in sacrifice most redolent  
Had he nat feared / goddes iust castygacion  
No doubtlesse / the history sheweth playne & euident  
For it was alwayes / his mynde and entent  
Goddes wyl to accōplyll he / as it is most spttynng  
Wherfore attende my wordes / & pōdye my sayeng  
Deum tūete.

Was nat vertuous Jacob / had i worthy reputacion  
With almighty god / & ende wed w great substaūce  
Ruling nere the worlde / as writig maketh relacion  
By his prouident dealyng / & polytike gouernance  
And all this was prouided / by goddes ordynance  
For his mo:all lyueng / and rightuous demeanyng  
Wherfore attende my wordes / & pōdye my sayeng  
Deum tūete.

¶ Also what abled Joseph / to suche hys authorite  
As to be lo:de & gouernour / of Egypt that region  
Was it nat his vertues / and sober graunte  
Dyedng the rustre / his soule wth the poples  
Of Venus stamping lūdes / wth the asacion  
Beholde well genies / there appereth the wytyng  
Wherfore attende my wordes / & pōdye my sayeng

¶ Attri. of igno.

W. J. C. What

*Joseph*

**W**hat auauenced Moyses/ comtyme a shepherde  
To honour and fame/ as man of hye parentage  
But onely that his lord/ he d'radde and feared  
Instructig his people/ comytted to his gouernage  
With lāgage discrete/ cōtinaūce/ demure and sage  
The same speciall to enshewe/ vice & syn auoyding  
Wherfore attende my wordes/ & ponde my sayeng.

Deum timete.

**W**hy was Josue electe/ by god omny potent  
Moyles to succede/ in offyce and dignyte  
But that he feared god/ & eschewed wo'kes insolēt  
As it becometh a captayne/ sette in auctozite  
Foz hye roumes/ and dissolute maners/ as we se  
Full yll dothe acozde/ as iugeth wilsdome & cōpyng  
Wherfore attende my wordes & ponde my sayeng.

Deum timete.

Were nat y childre of is'raell plōged in care & sorowe  
In the tyme of Aioth/ Delboza and Gedeon  
As in captiuyte to day/ and at lyberte to morowe  
Nowe in nowe out/ brought to great confusyon  
And all foz their iniquite/ and vnstable cōuersacion  
God nat d'edyng/ but all at pleasure wandring  
Wherfore attende my wordes & ponde my sayeng.

Deum timete.

**O** holy Ruth/ a woman though thou were  
And made of nature frayle/ as all women be  
yet example arte thou/ as plainly dothe appere  
To all men/ foz thy mekenesse and hye humylite  
Foz in the raigned/ no suche mutabylite  
But vertue and goodnesse/ god alwayes fearyng  
Wherfore attende my wordes/ & ponde my sayeng.

Al. Omne

holy Ruth a woman though thou were  
made of nature frayle as all women be  
yet example arte thou as plainly dothe appere  
to all men foz thy mekenesse and hye humylite  
foz in the raigned no suche mutabylite  
but vertue and goodnesse god alwayes fearyng  
wherfore attende my wordes & ponde my sayeng.





Why was Eliseus þ prophet/endued w such vertue  
As to restore the deed to lyfe agayne  
But that with diligence/ he dyde alwayes eschue  
Uncleynly maners/ whiche vetterly dothe distayne  
The lyfe of man/ and the soule reuolue in payne  
For tyme perpetuall/ in turment alwayes lyeng  
Wherfore attende my wordes/ & ponde my sayeng.

Deum time.

What caused Nabugodonosor/ a kyng of gret fame  
To fall from his regall state/ to lede a lyfe brutall  
Lyeng by hey & grasse/ in wofull misery & shame  
But onely his errogance/ nat fearing god eternall  
Whiche by his myght/ subdueth such people fro all  
Wandring at pleasure/ as the wynde waueryng  
Wherfore attende my wordes/ & ponde my sayeng.

Deum time.

Whan people be enflamed/ with blinde ambiciosite  
Couetyng hys gouernage/ vnworthy and vnable  
Than ruleth wyl/ and brutall sensualyte  
So that vertue to vice/ must be scrupfable  
Whiche is nat comely/ sytting/ no: yet laudable  
Thus saithe the theologe/ playne in his wrytyng  
Wherfore attende my wordes/ & ponde my sayeng.

Deum time.

What mencion maketh/ that boke so excellent  
Paralipomyon / whiche treateth seriously  
Of kynges and princes/ and of their regyment  
Shewyng howe some were auanced to glozte  
For their lyues venerable/ dispysyng pleasures tras  
Dreding alwayes: the finall day of recuyng (tozie  
Wherfore attende my wordes/ & ponde my sayeng  
Agayne

**T** Agayne some were throwen / in to bale & misery  
Their lyues so to lede / brought to extreme cupne  
For their inordinate lyueng / all byle and beestly  
God nat fearng / dispisng to endyne  
Their myndes and hertes / to his loze and doctryne  
Whiche causeth them to lye / in paynes euerlastyng  
Wherfore attende my wordes / & ponde my sayeng.

Deum time.

**T** As the scribe / as his boke maketh mention  
Whiche gouerned his lyfe / by vertue most excellent  
Reuolued well in mynde / suche maner abusyon  
Whan to Jerusalem / by Artaxerxes he was sent  
His busy study was / to stable people malinolent  
In the drede of god / by counsell & demure dealing  
Wherfore attende my wordes / & ponde my sayeng.

Deum time.

**T** Holy drede / howe surely thou were planted  
In the hert of Tob / that gostly lyueng person  
Whiche of pryte goodnesse / nothyng at all wanted  
For all his cure was sette / in the mynistracion  
Of workes of mercy / eschewyng the diffamacion  
Of thefte and rapyne / the sequele therof dyedng  
Wherfore attende my wordes / & ponde my sayeng.

Deum time.

**T** Tell of this drede / whis rase he audacite (sion  
Had blynde Olifernes / whan he thretned & subuer  
Of Bethulia & Jerusalem / cyties of pemyuent deges  
But what became of hym / marke the conclusion  
Wyde nat vertuous Iudith / by diuine permission  
His heed of stryke / dronken in his bedde lyeng  
Wherfore attende my wordes / & ponde my sayeng.

O Iudith

*Handwritten signature and scribbles at the bottom of the page.*



**C**O Judith Judith/ great was the iubilacion  
Of Bethulia & Jerusalem / w<sup>h</sup> man woman & childe  
Whan thou haddest vanqueshed / y<sup>e</sup> pride & elacion  
Of the outrage assyrious / all furious and wyld  
Whiche thought in their myndes / god to begyle  
But suche can nat p<sup>r</sup>euyle / thus b<sup>r</sup>efely cōcludyng  
Wherfore attende my wordes / & pondre my sayeng.  
Deum timete.

**C**oholy Hester / lyke wise great was thy busynesse  
To p<sup>r</sup>suade kyng Assuerus / to p<sup>r</sup>tye and cōpassion  
Enflamed with y<sup>e</sup>re / by thentysment doutlesse  
Of cruell Aman / whiche for pride and indignacion  
Wolde of the iewes / haue destroyed the hole nacion  
But of suche d<sup>r</sup>edeles whelpes / nought is thendig  
Wherfore attende my wordes / & pondre my sayeng.  
Deum timete.

**C**Suche enceslate villayns / may lerne god to fere  
Of p<sup>r</sup>ite Job / which lost his substance & childe also  
But per dyll with patience / he temp<sup>r</sup>ed his chere  
Per<sup>r</sup>er nioued / but sayd / nowe all is go:  
So god be pleased / boyde is my hert of care & wo  
Thought he none toke / but godd<sup>s</sup> displeasure ferig  
Wherfore attende my wordes / & pondre my sayeng.  
Deum timete.

**C**What great feare toke y<sup>e</sup> woman so constaunt  
Holy Susane / whiche cruell dethe to collete  
Dyde frely chose / with mynde strōg and valyaunt  
Rather than her body / to desyle and contampnate  
With the vnchast officers / which fōude her desolate  
And wolde her opp<sup>r</sup>ess / their lyues therfore lesyng  
Wherfore attende my wordes & pondre my sayeng.  
yf Elaye

**C**f Ilaye/ Heremye/ Baruthe/ and Ezechell  
Abacuthe/ Osee/ and perfite Amos also  
Abdon and Jonas/ and that prudent Danyell  
Holy prophetes/ with other of their felowes mo  
Had lacked this feare/ as their hystoris dothe sho  
Than nowe in heuyn/ shulde nat be their abyding  
Wherfoze attende my wordes/ & ponde my sayeng  
Deum timete.

What was þ origynall/ þ caused the macabeis fyue  
As valpant men/ discended of stocke royall  
In marciall busynesse/ their lyues to contrpye  
Was it nat/ that they as thyng most principall  
Feared soze to breake/ their lawes moiscall  
As doutlesse/ thus saithe playne the writyng  
Wherfoze attende my wordes/ & ponde my sayeng  
Deum timete.

**M**any thousandes mo/ there be without dout  
In the olde testament/ as we rede/ which deuoutly  
Lyued vnder godly feare/ who lyst to seke the out  
Whose names and actes/ I purpose to ompt chep  
By cause I entende to wryte nowe consequently  
Of our newe patrons/ the merites also praysing  
Wherfoze attende my wordes/ & ponde my sayeng  
Deum timete.

**F**irst what caused the holy apostels all  
This worlde to dyspyce/ caduke and transitory  
Affectyng no honours/ ne pleasures corporall  
Certayne it was/ as the text dothe testify  
For feare of lesyng/ the euerlastyng glory  
Of heuenly ioye souerayne/ excellyng all thyng  
Wherfoze attende my wordes/ & ponde my sayeng  
O blessed

**T**O blessed Paule/ dyddest nat thou also  
Feruently labour/ with traueyle and great payne  
To preche and teche/ where euer thou dyddest go  
And all bycause/ that thou woldest optayne  
The ioyes inestymable/ and with god to raigne  
yes surely: this was thy speciall recuyng  
Wherfoze attende my wordes/ & pondze my sayeng  
Deum timete.

**A**t first begynning/ þe were enflamed greatly  
With furious audacity/ pcurig onely to abate  
Christes hye honoz/ his disciples pursuing namely  
But thy tyranous corage/ was soone subpeditate  
Whan thou laist nuflyng/ on the grounde pstrate  
In the felde of Damasse/ for mercy alwayes crying  
Wherfoze attende my wordes/ & pondze my sayeng  
Deum timete.

What caused Steuen & Laurence / w dyuers other  
As vicent/ albane/ & thomis: these martyrs glorious  
Also Cyrike the infant/ with Iulyta his mother  
Cōstantly to perseuer/ in turmentes dolorous  
Was it nat for feare of lesyng/ the mācion glorious  
yes doutlesse/ or els in bayne was their traueyng  
Wherfoze attende my wordes/ & pondze my sayeng  
Deum timete.

Howe many holy cōfessors/ do we fynde in likewise  
As we rede in legendes/ lefte in perpetuall memory  
Whiche dayly mortifyde/ as plantes of paradyce  
Their membres corporall/ allwaging lustes filthy  
Feryng the cōtampnate/ the figure of endles gloze  
Of these we fynde thousandes/ without any sayning  
Wherfoze attende my wordes/ & pondze my sayeng  
Also



Also what is he/ whiche truely can expresse  
The nobye of pfyte virgyns/ pure and immaculate  
Whiche lyued here cōtynent/ grouded in sobernesse  
In whose honoꝝ nowe/ our temples are dedycate  
I knowe certayne/ if I shulde dayly inuestigate  
yet I hulde I neuer bring them all to recyving  
Wherfoze attende my woꝝdes/ & pondꝛe my sayeng.

**Deum time.**

Thus styll to replycate/ by stoꝝes autentycall  
Tyme it consumeth/ wherfoze to conclude  
That I say to one/ I say breuely to all  
If ye wyll optayne/ the everlastyng beatytude  
Beware of ignoꝝance/ and blynde ingratytude  
And euer moꝛe among/ as I sayd at begynning  
Attende my frequent woꝝdes/ & pondꝛe my sayeng.

Here endeth the first parte of this volume/ whiche  
hath shewed howe man is bounde to feare god  
by manyfolde examples. And nowe immediately  
here foloweth the seconde parte/ whiche I shall speke  
of p̄ loue that man ought to haue to almighty god.

**Diligamus nos deum/ quoniam deus  
p̄ nos dilexit nos. Prima Jo:  
hannis quarto.**

Rede the last worde in the seconde lyne  
ouer the leafe/ **mercytoꝝious/  
fogmeritoꝝious.**

**Deum diligite.**

**But**

**B**ut yet god thus to dꝛede/ and nothig to loue  
It were but labour tedious/ & scant mētoꝛ  
For he that a place wyll purchase aboue (ous  
Eternally to raigne/ in state most prosperous  
Must combyne dꝛede/ with loue ardent & amozous  
As two thynges necessary/ to one belongyng  
Wherfoꝛe attende my woꝛdes/ & pondꝛe my sayeng  
Deum diligite.

**T**his loue is so noble/ so hye and so excellent  
If it be pure/ voluntary/ fre and spontayne  
That to all vertues/ it is a spectacle euydent  
For nother dꝛede/ noꝛ yet obedience certayne  
May be acceptable vnto god/ this is playne  
Except loue be the origynall/ and the well spring  
Wherfoꝛe attende my woꝛdes/ & pondꝛe my sayeng  
Deum diligite.

**T**he loue that Chꝛist shewed first for man  
In his plasmacion/ by gifies hye and excellent  
Was for no qualyteis/ that in hym raigned than  
His pduction was so baren/ yet of his mynde pur  
To magnify our nature/ it was his entent (dent  
For of all his creatures/ he made man loꝛde & kyng  
Wherfoꝛe attende my woꝛdes/ & pondꝛe my sayeng  
Deum diligite.

**W**herof mounted this gifte of pꝛeemynence  
But onely of his mere loue/ as I layd befoꝛe  
Nat in bayne to betaken/ through our neglygence  
But as a pꝛesydent/ alwayes to be had in stoꝛe  
Loue to encrese & augmēt/ specially again therfoꝛe  
This may we vnderstande/ by reason rulyng  
Wherfoꝛe attende my woꝛdes/ & pondꝛe my sayeng  
The mul

The multitude of benefites / I haue engoye ampt  
Namely whan they be exhibite / to people indigent  
wrapped in wretchednesse / and bondes of calamite  
As is our nature / all lame and impotent  
By necessite inuitable / of it selfe nat sufficient  
But that god mynistreth / vnto vs all thyng  
wherfore attende my wordes / & pondre my sayeng.

Deum diligite.

Suche is our necessyte / that no creature can say  
Without the excellent gyftes / of god omnyppotent  
I am able to lyue / one naturall day  
No doutlesse / to speke / and to be indifferent  
Be he neuer so noble / nat the space of a moment  
So feble & so slender / is our substance wauering  
wherfore attende my wordes / & pondre my sayeng.

Deum diligite.

Let vs consydre / howe prone in tymes all  
Christ is to susteine / our impotence and debylte  
for our necessite / is nat so vrgent at all  
But moche more prone / is his ayde and benignyte  
All seasons helppng / our care and aduersite  
Gyueng vs lyfe / conseruynge our being  
wherfore attende my wordes / & pondre my sayeng

Deum diligite.

This is euydent / experiece dothe & cause patify  
That his conseruacion / may nat be sequestrate  
from our substance caduque / vyle and transitoꝝ  
for if it be / we all are but frustrate  
Redacte to adnichilacion / from all thyng priuate  
Of I hope and soyne / nothyng remainyng  
wherfore attende my wordes / & pondre my sayeng.  
and extir. of ig.

C

Thi

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**T**hese consyderacions/ought to auance reason  
With sollicitude of mynde/concludyng finally  
That man is most bounde/ haupng discrecion  
God alwayes to laude/with seruage and study  
Inuestigate who listeth/he fyndeth nat the cōtrary  
For this yeldeth reason/ without more recuyng  
Wherfore attende my wordes/ & pondre my sayeng.

**Deum diligite.**

**N**owe/sithe man is bounde/aboue creatures all  
To god omnyppotent/ for his benefites infynite  
He ought to reuolue/ in his mynde principall  
What thyng may be/most acceptable in his sight  
And the same to rendre/ with hert and myght  
Or els reason may reproue/ his vnworthy dealing  
Wherfore attende my wordes/ & pondre my sayeng.

**Deum diligite.**

**W**hat thyng may be/thynketh man in mynde  
Unto god his maker/more plesant or acceptable  
Than to shewe him loue/as reason doth him binde  
Doutlesse nothyng/so precious nor cōmendable  
Nor to vs nothyng/so necessary nor profytable  
If it be depured/ from all erthely recuyng  
Wherfore attende my wordes/ & pondre my sayeng.

**Deum diligite.**

**T**his loue must be pure taged w no welth mūdaine  
But fixe on hym onely/ which of nought made all  
Or els inordinate is our lawe/ this is playne  
For whan loue is wrapped/with affection carnall  
It is nat good nor godly/but beestly and brutall  
And to people reasonable/greatly discorpyng  
Wherfore attende my wordes/ & pondre my sayeng  
what

Ordred my god iourn to the in his my gylf and paine now byden  
Come in my Desir and

What thyng may be  
in p

12.  
What shulde man/ hauing the bfe of diffecion  
fixe his mynde/ on thynges vayne and transitory  
Though nature gyue beautie/ a fayre impression  
Set nat thy mynde/ on suche maters casly  
For it is but bolage/ and chaunged shalbe shortly  
To all creatures: this chiefe poynt is belongyng  
Wherfore attende my wordes/ & ponde my sayeng.

Deum diligite.

It is greatly vncomely / vnto vs people mortall  
To set our hertes on that/ whiche can nat remayne  
For he that is prudent/ to mynde ofte wyl call  
That suche faynt follyes/ shulde nat hym constrain  
His maker to forget/ for thynges abieste & vayne  
But labour he shulde busely/ for his soule puiding  
Wherfore attende my wordes/ & ponde my sayeng.

Deum diligite.

What can the worlde promyse to the ppetually  
Sith nothyng it hath/ that is perdurable  
But fraite with vanitees/ co warde vnder pall  
Thy mynde to enuolue/ with thoughtes damnable  
And thy soule to put/ to paynes intermynable  
This euer eschewing/ thy lyfe mys gouernyng  
Wherfore attende my wordes/ & ponde my sayeng.

Deum diligite.

Such dolefull rewarde/ amog people prudent  
Are vtterly dyspyed/ and set at nought  
Reuolupng in mynde/ this puerbe ofte frequent  
The childe is yll taught/ and worse vp brought  
Whiche in age/ hath no mynde nor thought  
His body to refrayne/ from in ordynate lyueng  
Wherfore attende my wordes/ & ponde my sayeng.

extir. of igno.

C.ii.

God

**G**od made nat man/ as doctozs make telacion  
His wyttes fyue/ to spende inordynate  
But his parte were/ his lyfe and conuersacion  
So to gouerne & adorne/ with no abusyon viol ate  
That w ioye & felycite/ his soule might be decozate  
In the stage glozious/ all thyng surmountyng  
Wherfoze attende my wordes/ & pondze my sayeng.

**Deum diligite.**

**A** hert with deuocion flamed/ wyll couet alway  
The thyng speciall/ whiche is pure and cōstaunt  
And that onely desyre : bothe night and day  
Whiche is good and honest/ and to god plesant  
Deformed with no enomyte/ to his state repugnāt  
His laude so hyndzing/ & his good name depzauig  
Wherfoze attende my wordes/ & pondze my sayeng.

**Deum diligite.**

**A**n ought to desyre/ the thyng moost empyent  
Sure and nat fadyng/ whiche all tyme dothe pfitte  
Dzowned with no errour/ boyde of all turment  
As endlesse blysse/ incomparable and perfyte  
Whiche euery good man/ dothe desyre and couyte  
His carcass dispilyng/ fo: suche treasour sekynge  
Wherfoze attende my wordes/ & pondze my sayeng.

**Deum diligite.**

**T**his endlesse blysse certayne/ is of suche valour  
That it is impzeциable/ no man can it bye  
With golde ne syluer/ richesse no: yet treasour  
It excelleth so in honour/ in beautie and glozie  
And ozdapned it is/ no man can deny  
Fo: god and his angels/ and man well lyteng  
Wherfoze attende my wordes/ & pondze my sayeng.

**The**



**T**he apostell Paule / in his epyttes dothe say  
That no hert can thynke / noz materiall eye se  
No eare can here / noz tonge expresse may  
The inestymable glozie / ioye and felycite  
That is comprised / without fastidiosyte  
In this realme of pleasure / in beautie chinyng  
Wherfore attende my wordes / & pondre my sayeng.

Deum diligite.

In this court angelycall / raigneth no mortalyte  
No nede noz indigence / but plente and habundance  
No age decrepite / infecte with infympte  
But helth / welthe / and peace / without perturbance  
No bonde ne seruytude / noz yet mysgouernaunce  
May entre this trone / of Chyestes garnysse hyng  
Wherfore attende my wordes / & pondre my sayeng.

Deum diligite.

**S**alomans sapience / that surmounted so hye  
Noz Absalons beautie / þ was praysed in especiall  
Is nat to be compared / in laude and glozie  
To the wisdom and beautie / whiche perpetuall  
In this stage and trone / clerer than cristall  
Gloriously adorne / thynges all excellyng  
Wherfore attende my wordes / & pondre my sayeng

Deum diligite.

The fortitude of Sampson / noz the belocite of Iael  
As scripture sheweth / in sentence most worthy  
Noz yet the long lyfe / of the auncient Mattheall  
Were but gyftes naturall / enuolued with miserie  
Nothyng to be resembled / to the goodnesse heuilly  
Whiche in this glorious habitacle is euer abyding  
Wherfore attende my wordes / & pondre my sayeng  
extir. of igno.

C.iii.

And

**A**nd all this man / þ maist purchace and optayne  
 By vertuous lyueng / and by loue true & perfyght  
 Louyng thy maker / þ hath ordayned the to raighe  
 Thus for tyme ppetuall / in his pzeſence and ſight  
 In his trone euerlaſtyng / neuer deſtitute of lyght  
 But garniſh hed with beautie / in vertue ſhynning  
 wherfoze attende my woꝝdes / & pondze my ſayeng.

Ois aia po  
 testatibus  
 ſublimioz  
 rib<sup>o</sup> ſubdi  
 ſa ſit, quia  
 non eſt po  
 teſtas niſi  
 a deo. Ad  
 roma. xiiij

**T**here endeth the ſeconde pte of this volume / whi  
 che hath ſhewed / howe man is bounde to loue al  
 mighty god: And nowe here after ſoloweth þ thir  
 de parte / whiche ſhall ſpeke of the honour that eue  
 ry man is bounde to reuerente his pꝛince and ſouer  
 rayne with all.

**N**owe ſeyng that I / haue made demonſtracion  
 In ſtyle homly / thy loue howe þ ſhuldeſt beſtowe  
 To goddes pleaſure man / & thy ſoules coſeruacion  
 Nowe breuely to reuert / I purpoſe to ſhowe  
 Howe that thy pꝛince / thou oughteſt to knowe  
 That to god may be acceptable / thy lyueng  
 wherfoze attende my woꝝdes / & pondze my ſayeng.

Regem honorificate.

**B**y moꝝall wyſedome / fiſt deuylſed were  
 Officers and gouernours / of conſtant graupte  
 This worlde namely to rule / and ſet in an ozdere  
 With comely maners / eſchewyng all enoꝝmpte  
 Adornyng their owne lyues / moꝝtiſyng vanpꝛyſe  
 To people rude / vertuous examptes gyueng  
 wherfoze attende my woꝝdes / & pondze my ſayeng.

In noum be ſixty numbers  
 laſt and 4th plurall 4th ſingular numbers  
 Spake but of and al leſſe ſome.

Of these gouernours/ whiche ruled thus long  
Some were patriarches/ pphetes: & iuges tynall  
And soe were prestes discrete/ & as thistayr do trace  
Descended lyneally/ of the stype & stocke leuiticall  
And againe some were scribes/ ingenious & morall  
By polptike discrecion/ their offices gouernynge  
Wherfore attende my wordes/ & ponde my sayng.  
Deponos honozificat.

Whan these worthy gouernours/ armed w<sup>th</sup> prudence  
Had gouerned thus the worlde/ a long tyme & date  
It was thought more couenient/ for y<sup>e</sup> comes better  
One heed and ruler/ to gouerne and the principall  
therfore as people discrete/ in one mynde cōfederat  
They chose the a ruler/ and named hym a kyng  
Wherfore attende my wordes/ & ponde my sayng  
Regem honozificat.

This kyng our souerayne/ we ought to honour  
And haue in reputaciō/ as the myxtour of chynel  
In whose magnanimitie/ resteth our trust & trefort  
All tymes and seasons/ to suffult our bale & misery  
As a capten valeaunt / rulyng by wyte and policy  
His subiectes transgressours/ straitly punishyng  
Wherfore attende my wordes/ & ponde my sayng.  
Regem honozificat.

Who maketh our enemyes to drede and feare  
Insurrections to make/ our welthe to moleste  
Who punisheth the felon/ who correcteth murdres  
Who kepeth our noble traine in peace and rest  
Who maketh y<sup>e</sup> prone lecher/ to be good and honest  
Bothe nat this our souerayne and worthy kyng  
Wherfore attende my wordes & ponde my sayng.  
Who

Who maketh our  
e2



**W**ho causeth iustyce/who causeth equite: h  
Duely to be mynistred/ in cytie/ bozowe/ & to lorde  
Who quencheth the flames/ of rase he lastyuite (ne  
Who exalteth iust lpuers/ & the wicked putteth down  
All this doth our p:nce/ beryng y cepter & crowne  
In whose hande resteth/ our welth and gouernyng  
Wherfore attende my wordes & pondre my sayeng.

*Regem honorificate.*

**I**f our p:nce were nat/ order were there none  
For euery man wolde rule/ and play the lorde  
And than shulde y po:eman bothe grudge & grone  
Kept vnder bondage/ as dogge vnder bozde  
And nat so hardy/ as ones to speke a worde  
For drede of puniss hment / & of his goodes lesyng  
Wherfore attende my wordes & pondre my sayeng.

*Regem honorificate.*

**W**here is no heed/ the body deformed is  
Fatte out of shappe/ as we se by experyence  
So in caselike/ thou canst nat contrary this  
Where is no soueraine/ there reigneth incouenyens  
As fraude/ gyle/ & extorcion/ with many other offence  
So that all togidres/ roneth to the deupl hedlyng  
Wherfore attende my wordes/ & pondre my sayeng.

*Regem honorificate.*

**W**ere it nat for feare/ of our p:ce and souerayne  
I thynke surely/ and dare boldly say  
Verite no: yet equite/ shulde be suffred to raigne  
And than soone after/ shulde our realme decay  
So craftely wolde auarice/ her matters conuey  
Through subtylte/ her hadmaydes helpe & socorly  
Wherfore attende my wordes & pondre my sayeng.

*At sy,*

¶ At sykes and fellows/ moche periury is used  
Of all heed and power/ be so nye of consanguinite  
But thā our worthy prynces/ which cā nat be deluded  
By his lawe and iustyce/ extirpeth suche pialyte  
Thus it is doutlesse/ or els thus it shulde be  
In every realme & region/ where reigneth a kyng  
Wherfore attende my wordes/ & pondre my sayeng  
Regem honorificate.

¶ Wolde our maisters trowe ye/ bothe spūall & tēpall  
Feare as they do: their lyues to contampnate  
With maners vncome/ by suggestions infernall  
Byndyng their honour/ and hurtyng their estate  
Were it nat for their prynces/ to whō they be subiugate  
Doutlesse no: The more pytie without sayning  
Wherfore attende my wordes/ & pondre my sayeng  
Regem honorificate.

¶ Reason wolde be so blinded/ by ambicion verily  
Were it nat for dyede of our prynces and souerayne  
that by synony execrable/ holy churches patrimon  
Shulde be bought & solde/ as it is knowen playne  
More comon than the oxe/ byle and mundayne  
Whiche is solde in markettes/ for great wyning  
Wherfore attende my wordes/ & pondre my sayeng  
Regem honorificate.

¶ Here maist & aduert man/ what pfiteth bothe ensue  
To the realme and subiectes/ of every region  
Where as halpauit prynces/ do correct and subdue  
Such frotall enomytes/ by their lawes correction  
No state fauoring/ if he worthy be punisshon  
But every man to rewarde/ after his deservyng  
Wherfore attende my wordes/ & pondre my sayeng  
¶ Titir. of igno. ¶

**W**han princes be yctall / and nat to all indifferēce  
It giveth people occasion / to grudge & complaine  
But whan they minister to all lyke punishment  
Than in their realmes / most comenly do raigne  
Peace / vnyte / and concoorde / without disorde  
So that every man loveth / of others well luveng  
Wherfore attende my wordes / & ponde my sayeng  
Regem honorificate.

**W**hat treasour it is / and singular aueyle  
Whan princes be gyuen / to vertue and goodnesse  
Their owne fautes to beholde / & them to bewaile  
Their soules to redeeme / out of wretchednesse  
This poynt most chesely / beloggeth doubtlesse  
To every good prince / endles paynes revolveng  
Wherfore attende my wordes / & ponde my sayeng.  
Regem honorificate.

**T**he next poynt also / that a prince balyaunt  
Dought to bere in mynde / bothe i welthe & distresse  
Is to be alwayes lyberall / and in his dedes constant  
His poze comens to loue / and the never to oppresse  
Except necessity do instant / his noble worthynesse  
Ayde to requyre / for his iust tytles defendyng  
Wherfore attende my wordes & ponde my sayeng.  
Regem honorificate.

**I**n suche causes man : thou arte boūde to socoure  
Thy prince and souerayne / with goodes & substance  
With thy body also / and with thy worldly treasour  
His right to maintayne / and his honour to auaunce  
Wherby thy welthe / with good perseveraunce  
Shall prosper the better / for thy true dealing  
Wherfore attende my wordes / & ponde my sayeng.  
To this



**E**xample most euydent / when he commaunded Peter  
To the sea to go / as shalbe we doche vs tell  
Sayeng: in þe fill þes mouth / finde he schulde there  
A pece of money / whiche duely he schulde deliuer  
For their subtedy / to their emperour and kyng  
Wherfore attende my wordes / & ponde my sayeng.  
Regem honorificate.

The same also affirmeth / the possell and doctour  
Blessed saynt Paule / in his epistell whiche he sent  
To the romayns / whiche he brought out of erroure  
Sayeng: loke þe to prices / & hynnyng i power cminet  
ye be alwayes subiecte / make lowe / and obedyent  
Redy them to ayde / at all tymes callyng  
Wherfore attende my wordes / & ponde my sayeng.  
Regem honorificate.

**L**yke wise saith Peter / as the text lyeth playne  
In his first epistell / and in the seconde chapitour  
Loke that ye be dylgent / saith he / redy and sayne  
Lyke humble subiectes / your princes to honour  
With faithfull hertes / with goodes and treasure  
And so please you I shall / our euerlastyng kyng  
Wherfore attende my wordes / & ponde my sayeng  
Regem honorificate.

And all though saith he / that in lyueng & behauour  
All princes and souerayns / be not lyke of condicion  
But some rigorous & bicrous / enuolued in erroure  
yet natwithstandyng / your purpose & cheif entencion  
Must be to obey / for your dewe correction.

Such vnworthy rulers / sent for your mislyueng  
Wherfore attende my wordes / & ponde my sayeng  
extir. of ig. D. 11. In many

**I**n many places els/ in scripture I fynde  
And in the lawe also/ allegacions autentycall  
Whiche dothe the comaunde man / & straitly bynde  
Thy prince to honoꝝ/ vnder statutes penall  
Whiche if thou bꝛeke/ thou doest surely fall  
In the censours ecclesiasticall/ & danger of the kyng  
Wherfoꝛe attende my woꝛdes/ & pondeꝛ my sayeng  
Regem honozificate.

**N**owe cōclude vpon this / and thy corage auaunice  
And thynke that it is nat/ the regall power onely  
Whiche pꝛices haue i gouernage/ to speke i substance  
That to suche obedience/ byndeth the thus straitly  
But it is certayne/ as se thou maist playne  
The state legall/ of the churches first ordꝛing  
Wherfoꝛe attende my woꝛdes/ & pondeꝛ my sayeng.  
Regem honozificate.

**B**eholde what incōueniēce/ cōmenly dothe ensue  
Where reigneth inobediente / debate and discrecion  
Beholde also agayne/ where people be vntrue  
Howe theit of spꝛinges/ be put vnder subiection  
To day a loꝛde/ and a man of great possession  
And to morowe scant worthe/ a pooꝛe sely fardꝛyng  
Wherfoꝛe attende my woꝛdes/ & pondeꝛ my sayeng  
Regem honozificate.

**L**ykewise beholde/ what vitterly destruction  
Hath comen of rebellyon/ and wylfull conspiracy  
Is it nat plainly leste in discription  
Howe by suche meanes/ monasteries right worthy  
Hath ben destroyed/ and contaminate vncōmely  
yet doutlesse: it appereth playne in wꝛityng  
Wherfoꝛe attende my woꝛdes/ & pondeꝛ my sayeng.  
Also

**C**astles/ howe many noble cities/ castles/ & towres  
Hath ben subuerted/ and made wyes playne  
By violent force/ and marciall shewes  
The goodes dispoyled/ the gouernours slayne  
Theire wyues and daughters/ deflowred certayne  
This for rebellion/ hath ben sene without fapning  
Wherfore attende my wordes/ & ponde my sayeng.  
Regem honorificate.

**S**uche lamentable conflictcs/ & mortall belours  
Are spectacles necessary / somtyme to behold  
To stable mennes myndes/ auoyding dis honours  
And to lyue in peace/ whiche a thousande folde  
Is treasoure more precious/ than syluer or golde  
As man may iudge / by his owne wytte reuoluyng  
Wherfore attende my wordes/ & ponde my sayeng.  
Regem honorificate.

**O** noble Englande/ O worthy realme of fame  
Note well these presyentes/ & beate the in mynde  
And be true to thy place/ cōspauing thy good name  
For in cronycles/ yet coude I neuer fynde  
That to thy worthy souerayn / thou wert but kynde  
Whiche to þis is great laude/ & also to god prayse  
Wherfore attende my wordes/ & ponde my sayeng.  
Regem honorificate.

**A**s we thus to conclude/ without more prologue  
I purpose by goddes grace / and no lenger to tary  
Repeting these forsaide wordes/ to gyde us theyre  
Feare you god/ loue you god/ and also finally:  
Honour your prince/ my prince of all chynaly  
And so I shall ye purchase/ tope without enoyng  
The whiche god graunt vs all/ at our departing.



**H**ere foloweth a bryfe conclusyon of **P**auls  
Bull he/ composytour of this worke/  
to the reders of the same.

**N**owe hast þy lttell boke / god be thy good speche  
And loke that thy selfe/ thou mekely present  
Among my maisters all/ requyring no mede  
No laude/ ne prayse/ for that was nat thentent  
Of thy composytour/ as knoweth god omnyppotent  
But his purpose was/ people chesely to excyte  
In vertuous pastyme/ to haue some delyte.

**S**ome haue pleasure/ in the felde to walke  
Of þy stillyng of thertth / to take þy fragrant odours  
Some delyteth agayne/ to byde at home and talke  
In redyng cronycles/ of their aũcient pgenytours  
Howe worthely they optayned/ glorie & honours  
And some agayne there be/ and they delyte chesely  
Of musycall instrumentes/ to here þy swete symony.

**A**ll these be pastymes/ right honest & venerable  
To reprove them greatly/ we haue none occasyon  
For all thyng that is done/ after maner laudable  
May be permytted/ in the way of recreacyon  
So that it be done/ with demure conueracyon  
Hurtyng no man/ alwayes obseruyng measure  
Whiche is thyng comendable/ in euery gesture.

**B**ut some villayns there be/ refraynig no shame  
Dispyce all pastymes/ honest and morall  
Uncleynly thoughtes/ dothe them so exdame

**The**

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But their verses and mynnes/ be set in especiall  
In rebyng of booke & balades/ of actes beneryall  
Thynkig in their opynios/ nothyng moze laudable  
Whiche is right vyle/ full wretched and damnable

Howe I hulde I than/ after this yfse and rate  
Pleace and content/ suche mynnes/ as I have  
It were greatly vnspyttyng/ vnto my order & state  
If I hulde endyte/ suche matters/ as comendable  
This wysmen wyll say/ though I sole w his bable  
Thynke no workes good/ except they in speciall  
Smacke of Venus lutes/ filthy and brutall.

But let suche thynke/ and say what they please  
To say that I wyll contrpye/ my tyme and studie  
About suche busy nesse/ almyghty god to displease  
Doutles I purpose nat/ wherefore my self to occupy  
In workes comendable/ I dyde my mynde apply  
This lytell bryefe processe/ thus endely to endyght  
Some thynges therby/ to bring to lyght.

Therefore my worthy lordes/ & maister in gressall  
ouer rede this lytell volume/ scryme at leysour  
And if it be well/ gyue laundes chere and principall  
To god omnyppotent/ our lord and sauyour  
And if it be otherwise/ let me beare the dis honoure  
For well am I worthy/ as I said at begynnyng  
For entpyng this cause/ hauyng so lytell comyng.

Thus endeth this boke/ entytuled of  
expyacion of ignorance. Imprim  
in steretwate/ by Richard de  
ter to the kynges most nob  
Cum priuilegi

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